

Journal of the Adventist Theological Society, 19/1-2 (2008): 109–136.
Article copyright © 2008 by Jonathan Oey Kuntaraf & Kathleen Liwidjaja-Kuntaraf.

Emphasizing the Wholeness of Man

Jonathan Oey Kuntaraf & Kathleen Liwidjaja-Kuntaraf
General Conference of Seventh-day Adventists

The nature of man has always been an important theological concern. Several concepts have prevailed from the beginning of Christianity to the present day. The most prominent of these are the trichotomy view of human nature, the dichotomy view, and the wholistic¹ view.

Those who hold the trichotomy view believe that man consists of three substances, or three component parts: body, soul, and spirit.² Soul and spirit are as distinct from each other as the soul and body. Some theologians regard this view as untenable because it seems to oppose the account of the creation of man in Gen 2:7, which clearly states that the living soul is the combination of the body and the breath of life. Trichotomy is also a misunderstanding of 1 Thess 5:23.

The dichotomy view holds that man has a two-fold nature: material and immaterial. Man therefore consists of body and spirit or soul.³ Since this view claims that its basis is found in the record of creation, it is more reasonable than trichotomy. However, as one author has pointed out, “The weakness in this view is that it savors of Greek dualism, which is not the teaching of the Bible.”⁴

Finally, the wholistic view is the concept of man’s nature that sees him as an irreducible whole, emphasizing the unity and interrelationship

¹ The use of this word rather than “holistic” emphasizes the wholeness rather than the holiness of man’s nature and will be the preferred nomenclature in this article.

² Augustus Hopkins Strong, *Systematic Theology* (Rochester: Revell, 1907), 434.

³ *Ibid.*, 483.

⁴ Gottfried Oosterwal, *In the Image of God*, Adult Sabbath School Bible Study Guide, April-June 1975 (Mountain View: Pacific Press, 1975), 77.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

that exist between the function of the body and mind.⁵ The supporters of the wholistic concept believe that the Bible does not teach that man has two, three, or more substances and is an indivisible whole although there are various aspects of his being.⁶

Based on the belief that the wholistic view is more scriptural than either trichotomy or dichotomy, it is the purpose of this paper to reexamine the concept of the wholistic nature of man according to the Bible and the writings of Ellen G. White (whose writings have been accepted as inspired counsel for the Seventh-day Adventist Church). An investigation of scientific evidence concerning the wholistic nature of man will be included in this examination, since this writer believes that God, the Author of the Bible, is also the Author of true science.

The Wholeness of Man

“Whole” is defined as “the entire thing without loss of parts, elements or members.” On the basis of this definition, the wholeness of man can be considered as the existence of the entire person, without the loss of any parts. Is the expression “the wholeness of man” found in the Bible or the writings of Ellen G. White? An investigation of the biblical meanings of “soul,” “spirit,” “body,” and “heart” will provide the answer.

The Expressions of “Soul” and “Spirit”

Man, a living soul. The word “soul” is translated from *nephesh*, a Hebrew word that occurs 755 times in the Old Testament. The New Testament uses the Greek word *psyche* to express the same meaning. One hundred fifty-two times man is described as living soul.⁷ Gen 17:14; Lev 7:27; Num 19:18, and 1 Sam 22:22 are just a few examples.

In the New Testament, there are fourteen occurrences in which the word *psyche* means a human being in exactly the same sense as the Hebrew *nephesh*. Several of these occurrences can be found in Acts 2:41, 43; 3:23; 1 Pet 3:20; 2 Pet 2:14; Rom 2:9; 13:1; and 1 Cor 15:45. In these

⁵ A. Leroy Moore, “A Study of Ellen G. White’s Concept of the Nature of Man as It Relates to the Objective of Bible Teaching.” (M.A. thesis, Walla Walla College, 1966), 9.

⁶ Oosterwal, *ibid.*, 8.

⁷ Basil F. C. Atkinson, *Life and Immortality* (Taunton: E. Goodman & Son, Phoenix, n.d.), 3. The author, who was under-librarian of the Cambridge University Library, has counted the words *nephesh*, *psyche*, *ruach*, and *pneuma* in the Bible in his defense against immortality of the soul. Since the book is well recommended by Dr. Norman Anderson, the author of *Issues of Life and Death* (London: Hodder and Stoughton, 1976), several quotations in the paper are taken from this book.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

verses, *psyche* is translated “man” or “soul,” which has the same meaning as *nephesh* in Gen 2:7, the “living soul.” This means man is a whole, a person who has body, mind, and soul, and supports the belief that *nephesh* or *psyche* refers to the entire individual.⁸

Man, a person. The basic idea of *nephesh* or *psyche* as an individual or person provides the idiomatic use of *neuhesh* and *psyche* for personal pronouns.⁹ Expressions such as “my soul” for “I” or “me” and “thy soul” for “you,” respectively, are commonly used in the Bible. *Nephesh* is used in this sense about eighty-one times in the Old Testament, while this use of *psyche* appears twenty-four times in the New Testament.¹⁰ One example of this use of *nephesh* can be found in Gen 27:19: “ ‘Sit and eat of my venison, that thy soul [you] may bless me’ ” (KJV). The word *psyche* is used in Matt 11:29: “ ‘and ye shall find rest unto your souls [yourselves]’ ” (KJV).

Man’s life. There are about 150 occurrences of the word *nephesh* in the Old Testament in which it means “life.” About forty-six times in the New Testament the word *psyche* expresses the same meaning.¹¹ Examples include Exod 21:30: “ ‘He shall give for the ransom of his life whatsoever is laid upon him’ ” (KJV), which means the ransom of his soul or himself as a whole. In John 10:11, to lay down one’s life is the same as to give oneself. Used in this way, *nephesh* and *psyche*, “soul,” can be understood as a person with the whole of life in him.

Man as a living soul, man as a person, and man’s life—all expressed by the words *nephesh* and *psyche*, mean the whole person. Moreover, the use of the word “spirit” or *pneuma* in the New Testament also carries the idea of the whole person. Two clear examples are found in 1 Cor 16:18 and 2 Cor 2:13.¹²

Similarly to the use of the word “soul” in the Bible, Ellen G. White uses the word to mean “person” or “individual.” It is typically used to describe the whole man as a complete living, thinking, and physical being.

The best example in White’s writings of “soul” referring to a person is in her description of the creation of man:

⁸ Ibid., 13.

⁹ F. D. Nichol, ed., *Questions on Doctrine* (Washington: Review and Herald, 1957), 512.

¹⁰ Atkinson, *ibid.*, 4, 12.

¹¹ Ibid., 9, 13.

¹² Eduard Schweizer, “*pneuma*, pneumatikos,” *TDOT*, Gerhard Mittel, ed. (Grand Rapids: Eerdmans, 1968), 6: 4.35.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

The human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, . . . the faculties of the mind, all began their work, and . . . Man became a living soul.¹³

In this context, it is clear that the “living soul” is the totality of the individual, including physical, mental, and spiritual aspects. The use of “soul” as person is also found in other statements. When she says, “in all men He saw fallen souls whom it was His mission to save,”¹⁴ “souls” clearly means “persons.” When she says, “God claims every soul as His property,”¹⁵ she means God claims every person or individual.

The Expressions “Body” and “Flesh”

Besides “soul” and “spirit,” the third aspect in the creation of man is “dust from the ground,” commonly understood as “body” or “flesh.” In the Old Testament “flesh” and “body” are designated by the same word, *basar*. Early Hebrew apparently had no term to designate the body as a whole, at least in today’s sense of the word. Those who used this language chose to refer to various parts and organs individually.¹⁶ Therefore, “a Semite has the same regard for the body as for the flesh since both signify the whole man.”¹⁷ The word *basar* occurs 127 times in the Old Testament, indicating the “flesh” of both animals and man.¹⁸ Some examples of this use can be found in Gen 40:19; Exod 4:7; Lev 12:3; 13:2; and Deut 28:53,55. Phrases translated “living being” include Gen 6:17,19; 7:21; and Lev 17:14; while “mankind” is used in Isa 40:5; Gen 6:12,13 and Num 16:22, clearly describing the whole person. In the New Testament, on the other hand, there is a distinction drawn between the words “flesh” (*sari*) and “body” (*soma*).

¹³ Ellen G. White, *The Ministry of Healing* (Mountain View: Pacific Press, 1905), 415.

¹⁴ Ellen G. White, *The Desire of Ages* (Mountain View: Pacific Press, 1898), 353.

¹⁵ Ellen G. White, *Thoughts From the Mount of Blessing* (Mountain View: Pacific Press, 1986) 56.

¹⁶ Xavier Leon, *Dictionary of Biblical Theology* (New York: Declee, 1967), 41.

¹⁷ Ibid.

¹⁸ Emory Stevens Bucke, ed., *The Interpreter’s Dictionary of the Bible* (New York: Abingdon, 1962), s. v. “Body.”

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

Body. In neither the Old nor the New Testament, is the body identified with corruption.¹⁹ Paul stresses the dignity of the “body,” indicating that the “body” is to be respected by man as an expression of the person. When Paul exhorts the Romans to “present your bodies a living sacrifice, holy, acceptable unto God” (Rom 12:1, KJV), it is clear that *soma* does not mean “body form,” nor just “body,” but refers to the whole person.²⁰ Therefore, we need not say only that man does not have a *soma*—he is a *soma*.²¹

Flesh. Man as flesh, on the other hand, means man as a whole, with his weakness and limitations. However, “flesh,” as such, is not evil, nor is it the source of evil.²² Bultmann says that man is good when his will is good, and man is evil when his will is evil. Sin is not existing in the “flesh,” which is “idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like” (Gal 5:20, 21, NIV). As the result of sin, man may have a sinful body (Rom 6:19), or sinful “flesh” (Rom 8:3), because sin is capable of dominating the “body” (Rom 6:19). Thus the “body” is reduced to a lowly state (Phil 3:21), full of unholy cravings (Rom 6:12).

Although man is sinful, the Bible does not separate “flesh” and “spirit” as distinct entities. Paul writes of the “mind of the flesh” (Rom 8:6, AMP), and men who “walk in the desires of the flesh” (Eph 2:3, KJV). This does not mean there is an element in man that is intrinsically bad. The Christian is to crucify the flesh because the work of the flesh fights against the spirit, “for the flesh lusts against the spirit” (Gal 5:17, NKJV). However, the conflict is not between two halves of a person, but between two tendencies of the whole person. The whole person is always engaged in the act.²³ Therefore, “flesh” and “body,” as well as “soul” and “spirit,” express the wholeness of man.

The Expressions of “Heart”

Although the word “heart” is not found in the account of creation of man, as are “spirit,” “soul,” and “body,” the use of “heart” in the Bible is

¹⁹ Leon, *ibid.*, 41.

²⁰ Rudolf Bultmann, *Theology of the New Testament*, 2 vols. (New York: Scribner, 1951) 1:192.

²¹ *Ibid.*, 194.

²² Veselin Kesich, “The Biblical Understanding of Man,” *The Greek Orthodox Theological Review* 20 (Fall & Summer 1975): 15

²³ Edward Heppenstall, “The Nature of Man,” 4, Document File DF 2066, Ellen G. White Research Center (EGWRC).

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

similar to use of “soul” and “spirit.” The Hebrew words for “heart” are *lev*, *levav*, and *libbah*, while Greek uses *kardia*. The word “heart” generally denotes the seat of various attitudes, emotions, or intelligence and can mean the totality of feeling, thought, and human desire traced back to their deepest sources in the inner life.²⁴

The “heart” as the seat of emotions is clearly described in Scripture. The “heart” can be glad (Prov 27:11, KJV), sad (Neh 2:2, NIV), or troubled (2 Kings 6:11, KJV). It is referred to as the seat of wisdom (Exod 31:6, NKJV). The “heart” can plan wicked deeds, since it is considered the seat of volition and moral life. Jesus says, “ ‘Out of the heart come evil thoughts’ ” (Matt 15:19, NIV).

The “heart” is man’s self, and in most cases where this word is used, it performs the service of a personal pronoun!²⁵ Furthermore, the Bible speaks of sin and love for God in relation to the “heart.” This usage represents the whole man.²⁶ When the “heart” loves, the whole man loves; when the heart rejoices, the whole man rejoices. And when the “heart” is sinful, the whole man is sinful. When God sanctifies man’s “heart,” He sanctifies the whole man.

Nancy Collins and her colleagues at the University of California, Los Angeles (UCLA) conducted a prospective study of 129 ethnically diverse, economically disadvantaged pregnant women to see if social support would improve physical and mental outcomes in pregnancy. They found that women who received more prenatal social support and those who were more satisfied with that support experienced fewer difficulties in labor, delivered babies of higher birth weight, and gave birth to healthier babies, as indicated by their Apgar rating. Also, those who received more social support during pregnancy reported less depression after childbirth.²⁷

Dr. Sheldon Cohen and his colleagues at Carnegie-Mellon University and the University of Pittsburgh conducted a study to assess whether social ties (having social support and willingness to provide service to one another) helps to protect the human body against infectious disease. Two hundred seventy-six healthy volunteers ranging in age from 18 to 55 were given nasal drops containing *rhinovirus* (the virus that causes the

²⁴ Atkinson, *ibid.*, 27

²⁵ Bultmann, *ibid.*, 221.

²⁶ G. C. Berkouwer, *Man: The Image of God* (Grand Rapids: Eerdmans, 1962), 202.

²⁷ N. L. Collins, C. Dunkel-Schetter, M. Lobel, et al. “Social Support in Pregnancy: Psychosocial Correlates of Birth Outcomes and Postpartum Depression.” *Journal of Personality and Social Psychology* 65 (1993): 1243-58.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

common cold). Thereafter, participation in 12 types of social relationships were assessed: relationship with (1) spouse, (2) parents, (3) parents-in-law, (4) children, (5) close family members, (6) close neighbors, (7) friends, (8) fellow workers, (9) schoolmates, (10) fellow volunteers in charity or community work, (11) members of groups without religious affiliations [social, recreational, or professional], as well as (12) members of religious groups.

The research revealed that those who reported only one to three types of relationships had more than four times the risk of developing a cold than those reporting six or more various types of relationships. These differences were not fully explained by antibody titers (levels), smoking, exercise, amount of sleep, alcohol, vitamin C, or other variable factors. In addition, the researchers discovered that the diversity of relationships was more important than the total number of people to whom they spoke. In short, those involved in mutually supportive relationship with a diversity of people, regardless of their background, increase their resistance to infection from the rhinovirus.²⁸

According to Ellen G. White, “When Jesus speaks of the new heart, He means the mind, the life, the whole being.”²⁹ Thus, in her mind, “heart” means the mind, the life, and the whole being. It refers to the wholeness of man. Therefore, there are usages of the word “heart” in the Bible and the writings of Ellen G. White with the same meaning as “soul,” and “body.” That is, man should be considered as a whole.

The Indivisible Man

The usage of the biblical words “soul,” “spirit,” “body,” and “heart” express the wholeness of man. Each word indicates man as a whole, a complete man, a person who has a physical, mental, and spiritual being. Further, man, considered a total person, is indivisible, although he comprises several aspects.

Body and Life Principle. In the formation of man, the Bible says, “The Lord God formed man of the dust of the ground” (Gen 2:7, KJV). The “dust of the ground” is the original substance of the human body, which in turn is the medium used to communicate to others.³⁰ Without

²⁸ S. Cohen, W. J. Doyle, D. P. Skoner, et al. “Social Ties and Susceptibility to the Common Cold,” *Journal of the American Medical Association* 277 (1997): 1940-44.

²⁹ White, comment on Ezekiel 36:25, 26, in F. D. Nichols, ed., *Seventh-day Adventist Bible Commentary* (Washington: Review and Herald, 1953-1957), 4:1164.

³⁰ Kesich, *ibid.*, 15.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

the human body, there is no existence for man. Body is one of the basic aspects of the human being.

In the formation of man, God also breathed “the breath of life” into man’s nostrils and man became a living soul. The breath of life in the creation of man is represented by Hebrew *n’shamah*, which is the life principle issuing from the Lord). There are some passages in which *n’shamah* is synonymous with *ruach*.³¹ These include 1 Kgs 17:17; Isa 42:5; and Job 32:8; 33:4, which show that the absence of *n’shamah* means death.

There are forty-nine passages in the Old Testament and nine instances in the New Testament in which *ruach* and *pneuma* mean “life principle.”³² Several illustrative examples are Lam 4:20; Num 16:22; Matt 27:50; and Luke 8:55. These verses show that the “spirit” as life principle is one of the aspects of man and cannot be separated from man himself. If this aspect is missing, man is no longer man.

Man’s Mind and Emotion. There are several other meanings of the words “soul” and “spirit,” and some of them express man’s mind and emotion. There are about a hundred twenty-six passages in the Old Testament in which *nephesh* is specifically connected with the emotions of desire, while there are twelve occurrences of the New Testament *psyche* that express the same meaning.³³

The *nephesh* is spoken of as the seat of feelings in general; e.g., the soul’s reaction to hunger and thirst (Ps 42:1,2). There are also examples of the *nephesh* as the seat of sorrow (Ps 13:2), the seat of desire (Deut 21:14), the seat of anger (Judg 18:25), and the seat of joy (Ezek 25:6). New Testament examples can be found in Matt 22:37 and Mark 12:33.

In some instances, Ellen G. White refers to “soul” as the mind, also. One of these examples is found in her counsels to parents to “educate and train their children as to bring out the energies of the soul by exercise.”³⁴ She identifies these energies as perception, judgment, memory, and the reasoning power, all of which she calls the faculties of the mind.

Some of the usages of “spirit” in the Old and New Testaments indicate the same meaning. There are many passages in the Old Testament in which the word *ruach* means a man’s inner disposition; that is, the seat

³¹ C. F. Kell and F. Delitzch, *Biblical Commentary on the Book of Pentateuch*, Biblical Commentary on the Old Testament (Grand Rapids: Eerdmans, 1953) 1:76.

³² Atkinson, 18, 26, 41.

³³ Ibid., 6, 13

³⁴ Ellen G. White, “The Duties of Parents in Educating Their Children,” *Good Health* 15 (July 1880): 206.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

of his thoughts and emotions. This is similar to the sense of *nephesh* when it refers to the inner man, as well as to the whole man as person or living being. There are twenty-seven cases where the “spirit” (*ruach*) is the seat of grief, generally referred to in Hebrew as “bitterness of spirit” (Gen 26:35, NASB).³⁵

There are some instances in which we find *ruach* governing the will, such as “every one whom his spirit [*ruach*] made willing” (Exod 35:21, KJV). Other passages show *ruach* as the seat of jealousy (Num 5:14,30), the seat of courage (Josh 5:1; 1 Kgs 10:5), the seat of anger (Judg 8:3, Prov 14:29), the seat of perverseness, evil, or rebellion (Isa 19:14; Hos 4:12), and the seat of contrition, humility (Isa 57:15; 66:2). There also fifteen references to *ruach* in a more general sense.³⁶ In Prov 29:11 and Ezek 11:5, KJV, *ruach* is translated as “mind,” while Ezek 20:32 and Hab 1:11 reveal the hand of God on the character and personality of man.

Concerning the nature of man, Ellen G. White uses the word “spirit” in two ways: (1) man’s disposition or temperament, and (2) man’s thought and feeling. When she says, “We must have perfect control over our own spirit,”³⁷ it clearly means that we must have perfect control over our own temperament. In another place she says, “Our spirit and deportment must correspond with the copy that our Saviour has given us.”³⁸ In this statement, as in several others, White uses “spirit” and “temperament” interchangeably when referring to a specific aspect of human personality.

White also seems to identify “spirit” with character.³⁹ This character is the product of mind activity.⁴⁰ By implication, we conclude that the “spirit” is synonymous with thought.

On another occasion, she refers to human moral character as “the thought and feelings combined.”⁴¹ The combination of thought and feelings comprise the moral character and thus the “spirit” of man. In this

³⁵ Atkinson, *ibid.*, 20.

³⁶ *Ibid.*, 22

³⁷ Ellen G. White, *Testimonies for the Church* (Mountain View: Pacific Press, 1945), 1:308.

³⁸ *Ibid.*, 4:36.

³⁹ Ellen G. White, Comment on 1 Cor 15:42-45, *Seventh-day Adventist Bible Commentary*, 6:1093.

⁴⁰ Ellen G. White, *Testimonies for the Church*, 6:606.

⁴¹ Ellen G. White, “Praise Due to the Creator,” *Review and Herald* 62 (April 21, 1885): 241.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

sense “spirit” is a person, referring to the unity of thought and feelings that are the product or content of the properly functioning mind.

Some usages of *nephesh*, *psyche*, *ruach*, *pneuma*, or “soul” and “spirit” in the Bible and the writings of Ellen G. White reveal the function, personality, or characteristic of man in which feeling, thinking, reasoning, and will are included. Since feeling, thinking, and will are various functions of man, they are parts of the whole, not separate substances. So, when one wills, he wills with his whole being; when he feels, he feels with his whole being. It is impossible to separate man from his mind or his emotions. Therefore the uses of *nephesh*, *psyche*, *ruach*, and *pneuma* in this category may be understood to indicate that man is indivisible, while mind and emotion are complementary aspects of man.

The Problems of Translation

How could Christians have been wrong about this for so many centuries? Part of the answer involves translation. The Septuagint is a Greek translation of the Hebrew Scriptures, probably dating from around 250 bce. This text translated Hebrew anthropological terminology into Greek, and it then contained the terms that, in the minds of Christians influenced by Greek philosophy, referred to constituent parts of humans.

Christians since then have obligingly read them and translated them in this way. The clearest instance of this is the Hebrew word *nephesh*, which was translated as *psyche* in the Septuagint and later translated into English as “soul.” To illustrate, here are a few lines as they were translated in the King James Version:

- Psalm 16:10: “Thou wilt not leave my soul in hell.”
- Psalm 25:20: “O keep my soul, and deliver me: let me not be ashamed.”
- Psalm 26:9: “Gather not my soul with sinners.”
- Psalm 49:14-15: “Like sheep they [who trust in their wealth] are laid in the grave; death shall feed on them. . . . But God will redeem my soul from the power of the grave: for he shall receive me.

It is widely agreed now that the Hebrew word translated “soul” (*nephesh*) in all these cases did not mean what later Christians have meant by “soul.” In most of these cases, it is simply a way of referring to the whole living person. Here is how more recent versions translate some of these same passages:

- “You do not give me up to Sheol” (Ps 16:10, NRSV).
- “Guard my life and rescue me” (Ps 25:20, NIV).

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

●“Man became a living being” (Gen. 2:7, NASB, NIV, NKJV) or “a living person” (NLT).

From Creation to Restoration

It has been shown that man is indivisible, although consisting of various aspects. Did the indivisible man exist at the time of creation, or does this concept apply to post-lapsarian man and man at the time of restoration?

At Creation. After the creation of man, “God saw everything that He had made, and indeed it was very good” (Gen 1:31, NKJV). One of the reasons man’s condition was good was that he was created in the image of God (Gen 1:26,27).

Ellen G. White explains that in his original creation, with his nature resembling God’s in “outward resemblance,” man was “of lofty stature and perfect symmetry,”⁴² with the “size and strength of all his organs being fully and harmoniously developed.”⁴³ Adam was tall and symmetrical, and though twice the height of modern man, he was well proportioned. Eve was a little smaller than Adam, coming just above his shoulder in height. She was also “noble—perfect in symmetry, and very beautiful.”⁴⁴

Adam and Eve did not wear ordinary clothing, but wore garments of glory and light, as the angels do.⁴⁵ The diet given to man in the garden was fruits, grains, and nuts (Gen 1:29). The natural environment in which Adam and Eve lived was good for their health, as well as conducive to their joy and happiness.⁴⁶ They were perfect physically.

Moreover, the perfection of their mental and spiritual condition can be seen in the following statements. “Every faculty of mind and soul reflected the Creator’s glory. Endowed with high mental and spiritual gifts, Adam and Eve were made . . . that they might . . . comprehend moral responsibilities and obligations.”⁴⁷ One of the very greatest mental and

⁴² Ellen G. White, *Patriarchs and Prophets* (Mountain View: Pacific Press, 1913), 45.

⁴³ Ellen G. White, *Counsels on Diet and Foods* (Washington: Review and Herald, 1938), 147.

⁴⁴ Ellen G. White, *Spiritual Gifts* (Washington: Review and Herald, 1945), 3:33.

⁴⁵ White, *Patriarchs and Prophets*, *ibid.*, 45.

⁴⁶ White, *The Ministry of Healing*, *ibid.*, 261.

⁴⁷ Ellen G. White, *Education* (Mountain View: Pacific Press, 1952), 20.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

spiritual blessings was the ability to communicate with God freely and openly.⁴⁸

Holy angels gave Adam and Eve counsel and instruction,⁴⁹ and the Father “personally directed their education.”⁵⁰ Their mental and spiritual powers developed, and they realized the highest pleasures of their holy existence.⁵¹ They foresaw no problem in keeping God’s law, since “it was their highest pleasure to do [God’s] will.”⁵² The law was written in their hearts.⁵³ All of these facts tell us they were perfect mentally and spiritually. There was a unity of man’s perfection before the fall—all aspects were perfect.

After the Fall. Man, as a whole being, was affected by the calamities of sin. “Your iniquities have separated you from your God; . . . for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perversity” (Isa 59:2,3, NKJV). Sin produces “evil thoughts” (Matt 15:19, NKJV) and an “evil heart” (Heb 3:12, KJV). Man’s physical, mental, and spiritual powers are affected by sin.

The terrible effects of sin on all the faculties of man in the time of Christ are clearly stated by White:

Satanic agencies took possession of men. The bodies of human beings, made for the dwelling place of God, became the habitation of demons. The senses, the nerves, the organs of men were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression⁵⁴ of the legions of evil with which men were possessed.

This statement reveals White’s understanding of how sin has affected all areas of the human body. All of man was touched by distortion, including his appearance. As the result of this, men have to experience

⁴⁸ Ellen G. White, *The Story of Redemption* (Washington: Review and Herald, 1947), 51.

⁴⁹ White, *Education*, *ibid.*, 21.

⁵⁰ *Ibid.*, 21.

⁵¹ *Ibid.*, 22.

⁵² White, *The Story of Redemption*, *ibid.*, 31.

⁵³ Ellen G. White, Comment on Gen 3:15, *Seventh-day Adventist Bible Commentary*, *ibid.*, 1:1084.

⁵⁴ White, *The Ministry of Healing*, *ibid.*, 142.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

“sickness, suffering, debility, and premature death.”⁵⁵ The human being’s “vital forces have been greatly weakened by the indulgence of appetite.”⁵⁶

Actually “the brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man.”⁵⁷ But as the result of sin, “the senses, the nerves, the organs”⁵⁸ are being attacked by Satan through the indulgence of lust. Satan tries to break the only medium of communication between God and man, which could not have been prior to the Fall. As the result of the working of Satan in man’s mind, the ability of human beings to distinguish between right and wrong is affected. They do not realize that they are being led by Satan.⁵⁹

Men’s faculties are perverted. And one of the worst characteristics of man’s sinful mind is selfishness. Because men’s desires have become perverted, their motives in life are focused upon self-gratification instead of upon glorifying God. The mind is weakened, the spiritual being has lost harmony with God and is inclined toward evil. It is clear that the Bible and the writings of White show that all aspects of man are affected by sin.

In Restoration. Although man fell in sin, God planned to restore him to his original state. The idea of the restoration of man into his original image is clearly found in the writings of Ellen G. White and the Bible. On this point, White believes that Christ is the only way to restoration. “All that was lost by the first Adam will be restored by the second.”⁶⁰ All of man’s being was affected by sin. Thus, the restoration of man will include the whole being also.

Concerning the objective of redemption and education, White says:

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of re-

⁵⁵ Ellen G. White, *Fundamental of Christian Education* (Nashville: Southern Publishing, 1952), 23.

⁵⁶ Ibid.

⁵⁷ White, *Testimonies for the Church*, *ibid.*, 3:347.

⁵⁸ White, *The Ministry of Healing*, *ibid.*

⁵⁹ White, *ibid.*, 128.

⁶⁰ White, *Patriarchs and Prophets*, *ibid.*, 67.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

demption. This is the object of education, the great object of life.⁶¹

That God is concerned about the restoration of man as a whole, including physical, mental, and spiritual powers, can be clearly seen as we examine the way God guides His people and gives His commandments. Some commandments that were given to improve spiritual life are related to the physical aspect of man as well. For example, when God instructed Abraham to circumcise all the members of his household (Gen 17:10-12,14), it represented a spiritual relationship with God. Medical science seems to indicate, however, that it is also a matter of health. According to Stanley Robbins, in his textbook on general pathology, "The ritual of circumcision as practiced by the Hebrews during the first two weeks of life has for all purposes virtually eliminated carcinoma of the penis."⁶² Thus, when God gave His commandments, it was for the spiritual and physical benefit of man.

Furthermore, beside many commandments with a spiritual emphasis, God, through Moses, gave many commandments with a physical emphasis. Some examples are the health laws found in Lev 11 and Deut 14. These laws prohibited the use of some animals, such as camels, hares, swine, dogs, cats, weasels, mice, and lizards, for food. Medical science has proved that abstaining from eating these animals will limit incidence of plague, rat-bite fever, leptospirosis, ascariasis, anthrax, tularemia, and the probability of infestation by parasites (*trichinella spiralis*, *taenia solium*, or *echinococcus granulosus*) or protozoan toxoplasma.⁶³

The interrelation between obedience to the law of God and physical health can be found repeatedly in the books of Moses. In Exod 15:26 God says, through Moses, " 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee' " (KJV).

God promised His people physical blessings, with the condition that they would be obedient to the law of God. But if they disobeyed the commandments, " 'The Lord shall send upon thee cursing, vexation' "

⁶¹ White, *Education*, *ibid.*, 15, 16.

⁶² Rarvey Rosenstock, "On the Genesis of Public Health: One Facet of Pentateuchal Materia Medica," *Arizona Medicine* 25 (May 1968): 494.

⁶³ Donald G. Dawe, "Moses the Father of Preventive Medicine," *Minnesota Medicine* 47 (February 1964): 171.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

(Deut 28:20, KJV), “ ‘The Lord shall smite thee with a consumption, and with a fever, and with an inflammation’ ” (vs. 22, KJV), “The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart’ ” (vss. 27, 28, KJV).

These verses clearly show that disobedience to God’s commandments is a spiritual act that affects the physical and mental aspects of man. In the eyes of Moses, man is indivisible. Any disobedience to spiritual law affects the physical area of man. There is no separation between the various aspects of man.

Moreover, in the New Testament, Jesus showed His concern for the ministry of the wholeness of man: “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people” (Matt 4:23, NIV). Three aspects of man constituted the center of His ministry. “Healing represents His ministry to man’s physical needs; teaching, His ministry to the mind; and preaching, His ministry to spiritual needs.”⁶⁴

The interrelationship between the physical, mental, and spiritual aspects of man may also be found in the writings of Paul: “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess 5:23, KJV). Here Paul uses periphrasis for the whole man. He saw the necessity of preparing our physical, mental, and spiritual powers for the coming of Jesus Christ. Man is indivisible. In White’s words “Bible sanctification has to do with the whole man.”⁶⁵

This section brings us to the conclusion that man was indivisible at the time of his creation and after the fall and will be in the time of restoration. There is no point when the body is separated from the mind, or the mind from the body. The perfection of man at the time of creation involved man’s physical, mental, and spiritual areas. The iniquities of sin affect man’s physical, mental, and spiritual powers, and the restoration of man includes the physical, mental, and spiritual aspects. Since man is indivisible, the sanctification of man involves the whole person.

⁶⁴ Leo R. Van Dolson and J. Robert Spangler, *Healthy, Happy, Holy* (Washington: Review and Herald, 1975), 38.

⁶⁵ White, *Counsels on Health* (Washington: Review and Herald, 1923), 66.

The Integrated Man

The words “soul,” “spirit,” “body,” and “heart” in the Bible and the writings of Ellen G. White refer to man as a whole. The same words express the fact that man is indivisible, although he consists of several aspects. God has not separated the aspects of man since the fall and will not do so in the time of restoration.

Furthermore, a study of the account of the creation of man in Gen 2:7 reveals that man is not only to be considered as whole and indivisible, but also that each aspect of man is interdependent with the other. “The dust of the earth” depends upon the “breath of life” in order to become human. And the “breath of life” is dependent on the “dust of the earth,” because without the combination of both, the “breath of life” is not a man.

The interdependence between body and spirit (or soul) is found in the Bible. Can this also be found in the writings of White?

Since the uses of “soul,” “spirit,” and “heart” are usually synonymous with “mind” in the writings of White, we will observe what she says about the relationship between mind and body. Ellen G. White says “the relation that exists between the mind and the body is very intimate,”⁶⁶ and to neglect the body is to neglect the mind.⁶⁷ Therefore, “All . . . should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed.”⁶⁸

Mind Depends Upon Body. Ellen G. White believed that certain physical faculties are the basis of mental action,⁶⁹ and these faculties form the brain, which is to be the mind organ⁷⁰ and moral organ.⁷¹ She also says, “The brain nerves . . . are the only medium through which Heaven can communicate to man, and affect his inmost life.”⁷² Therefore, the physical senses are the “avenues of the soul.”⁷³

The mental and moral powers are dependent upon the activity of the body for their very existence.⁷⁴ The cessation of life in the human body means the ceasing of consciousness, of mental and moral powers.

⁶⁶ Ibid., 344.

⁶⁷ White, *The Ministry of Healing*, 241.

⁶⁸ White, *Counsels on Health*, *ibid.*, 128

⁶⁹ White, *The Ministry of Healing*, *ibid.*, 128.

⁷⁰ Ibid., 415.

⁷¹ White, *Counsels on Health*, *ibid.*, 586

⁷² Ibid., 616.

⁷³ White, *Testimonies for the Church*, *ibid.*, 3:324.

⁷⁴ Ibid. 3:506.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

Body Depends Upon Mind. As the mind is dependent upon the body, White at the same time believes that the body is also dependent upon the mind. According to her, “The brain is the organ and instrument of the mind and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy.”⁷⁵ Because the brain is the organ of the mind, it is clearly understood that the mind controls the whole body. Therefore, it functions as the source of action.

The work of the brain is summarized: “By the brain nerves, mental impressions are conveyed to all the nerves of the body as by telegraph wires; and they control the vital action of every part of the system.”⁷⁶ Any unnatural condition of the brain or mind means the lack of harmonious action in the human organism, and this may bring disease and even death.⁷⁷ The body is vitally dependent upon the mind as well as the mind being dependent upon the body.\

Body Affects Mind. White describes the close relationship between the body and mind by saying, “when one is affected, the other sympathizes.”⁷⁸ For example, when she describes the electric currents in the nervous system, she says that “Whatever disturbs the . . . nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.”⁷⁹

Effect of Sickness Upon the Mind. To describe the effect of sickness upon the mind, medical science refers to “somatopsychic” disease, which is a combination of the two words, *soma* and *psyche*, emphasizing the influence of body on mind. White believes that a sick body affects the proper functioning of the mind. A poor condition of the body, as a result of disease or feebleness, affects the mind so that it cannot think clearly and has difficulty differentiating between right and wrong.⁸⁰ Because of physical debility, the mind is often unable to function at its highest level of ability.⁸¹ Physicians often see examples of psychosomatic symptoms among people who suffer with ulcerative colitis).⁸² “The *psyche* of the

⁷⁵ White, *Counsels on Health*, *ibid.*, 586.

⁷⁶ White, *Testimonies for the Church*, *ibid.*, 3:69.

⁷⁷ White, *Counsel on Health*, *ibid.*, 587; *The Ministry of Healing*, *ibid.*, 241.

⁷⁸ *Ibid.*

⁷⁹ White, *Testimonies for the Church*, *ibid.*, 2:347.

⁸⁰ Ellen G. White, *Christ's Object Lessons* (Washington: Review and Herald, 1900), 346.

⁸¹ Ellen G. White, *Counsels to Parents, Teachers and Students* (Washington: Review and Herald, 1913), 98-100.

⁸² Sara M. Jordan, *Health and Happiness* (New York: Devin Adair, 1962), 403.

sick person is disturbed to the extent that he appears dependent, apprehensive and depressed.”⁸³ It is interesting to note that the mental abnormalities disappear when the colon is healed or when the disease is surgically removed. “The individual regains his optimism, his dependence upon his own ability and resourcefulness.”⁸⁴

White clearly states that “the infirmities of the body affect the mind.”⁸⁵ That is, every wrong habit that affects the physical health is understood to reach the mind.⁸⁶ Therefore, she believes the health of the body and the health of the mind are inseparable.

Effect of Physical Habits Upon the Mind. That White believes physical habits affect the mind can be seen in the following statement: “whatever promotes physical health, promotes the development of a strong mind and a well-balanced character,”⁸⁷ adding that “We generally find, even among Seventh-day Adventists, that inclination, habit, delicate, unhealthful preparations in cooking and unhealthful habits of dress are weakening physical, mental, and moral efficiency, and making it impossible to overcome temptation.”⁸⁸

It is not surprising that she stresses that “the treatment of the body has everything to do with the vigor and purity of mind and heart,”⁸⁹ and “right physical habits promote mental superiority.”⁹⁰ On this point, she believes that those who obey the laws of health will have clearness of thought and strength of mind. In counsel to her own son, Edson White, she refers to overwork as one of the bad habits that affect the person mentally and spiritually:

Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You cannot afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast. With overtaxed

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ White, *Testimonies for the Church*, *ibid.*, 1:304.

⁸⁶ White, *The Ministry of Healing*, *ibid.*, 309.

⁸⁷ White, *Education*, *ibid.*, 195.

⁸⁸ Ellen G. White, MS 1, 1875, EGWRC.

⁸⁹ White, Comment on 1 Thess 5:23, *Seventh-day Adventist Bible Commentary*, *ibid.*, 7:909.

⁹⁰ White, *Counsels on Diet and Foods*, *ibid.*, 29.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

nerves, aching head, and sleepless nights, you have been losing ground physically, mentally and spiritually.⁹¹

On the other hand, idleness weakens brain power.⁹² In establishing the health of body and mind, she gives a great deal of counsel on natural remedies, such as proper diet, water, exercise, temperance, and rest.⁹³

Also discussed is the relationship of exercise and proper diet to the condition of the mind. The brain nerves should be nourished by good quality and quantity of blood in order to perform their vital function.⁹⁴ The quantity and quality of blood depends upon exercise, the respiratory and digestive processes, and the quality of air and food taken into the body.⁹⁵ Exercise and proper diet are important for better vital action of the mind.

Her conviction is in harmony with recent scientific discoveries. In the *Annals of Internal Medicine* 2006, the result of a prospective study was published regarding how physical fitness can fight off dementia. One thousand seven hundred forty people over 65 who didn't have mental impairment, scored highly on tests of mental functioning, enrolled in the study. They were to report on the number of days a week they took part in at least 15 minutes of exercise—walking, hiking, bicycling, aerobics, weight training, or equivalents. Subjects were examined every two years to see if they had developed any evidence of dementia. After adjusting for the age and gender of the participants, the study reported a 38-percent reduction in risk of dementia for those who exercise three or more times weekly, compared to those who exercise fewer than three times weekly.⁹⁶ Exercise has been proven beneficial for numerous conditions associated with aging—diabetes, cancer, heart attack, stroke, osteoporosis, and overweight and so forth. This study that reveals exercise is also helpful for preventing dementia clearly shows that White and medical science agree that physical habits affect the mind.

Effect of Diet Upon the Mind. Referring to the indulgence of Israel in the wilderness, the Bible says, “He gave them their request, but sent

⁹¹ Ellen G. White, MS 124, 1902, EGWRC.

⁹² White, *Testimonies for the Church*, *ibid.*, 4:96.

⁹³ White, *The Ministry of Healing*, *ibid.*, p. 127.

⁹⁴ White, *Fundamental of Christian Education*, *ibid.*, 226, 227.

⁹⁵ White, *The Ministry of Healing*, *ibid.*, 238.

⁹⁶ E. B. Larson, L. Wang, J. D. Bowen, et al. “Exercise Is Associated with Reduced Risk for Incident Dementia among Persons 65 Years of Age and Older,” *Annals of Internal Medicine* 2006;144:73-81.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

leanness into their soul” (Ps 106:15, NKJV). This verse shows that diet affects man’s mind. White repeatedly emphasizes the relationship between digestive organs, diet, and mental action. “The brain will be affected by the disturbance in the stomach.”⁹⁷ Therefore “The relation of diet to intellectual development should be given far more attention”⁹⁸ because “mental confusion and dullness are often the result of errors in diet.”⁹⁹

She states that “wrong habits of eating and drinking lead to errors in thought and action.”¹⁰⁰ “Overeating, even of the simplest food, benumbs the sensitive nerves of the brain, and weakens its vitality. Overeating has a worse effect upon the system than overworking.”¹⁰¹

Besides statements regarding the quantity of food eaten, the quality of the food and drink ingested are also discussed. These factors have a profound influence upon the quality of mental processes, since erroneous eating and drinking bring negative results in thinking and acting.¹⁰²

For better physical and mental health, abstinence from stimulating food and drink is advocated: “We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food.”¹⁰³ Fruits, grains, vegetables, and nuts, the original food of man as described in Gen 1:29, 3:18, are the best food for body and mind:

Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body and give a power of endurance and vigor of intellect that are not produced by a stimulating diet.¹⁰⁴

In harmony with White’s writings, medical science has discovered a relationship between a high fat diet and cerebro-vascular disease. A diet with high quantities of cholesterol may cause the narrowing of the brain’s blood vessels known as cerebro-vascular disease. Because of the

⁹⁷ White, *Counsels on Diet and Foods*, *ibid.*, 335.

⁹⁸ White, *Education*, *ibid.*, 204.

⁹⁹ *Ibid.*

¹⁰⁰ White, *Counsels on Diet and Foods*, *ibid.*, 62

¹⁰¹ *Ibid.*, 102.

¹⁰² White, *Testimonies for the Church*, *ibid.*, 9:159-160.

¹⁰³ *Ibid.*, 3:21.

¹⁰⁴ White, *Counsels on Health*, *ibid.*, 115.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

lack of oxygen, some neurons die, and the intellect and reasoning powers fade as a result.

Because fat is necessary in the diet to provide essential fatty acids, facilitate the absorption of fat soluble vitamins, and provide satiety value and palatability to meals, going on a severely restricted fat diet is not the way to go. In February 2006, the result was published of a \$415-million study funded by the National Heart, Lung and Blood Institute. Involving 48,835 people, it reveals that low-fat diets do not give protection against heart attacks, strokes, or breast or colon cancer. This major study contradicts what had once been promoted as one of the cornerstones of a healthful lifestyle. With the present state of knowledge, the Surgeon General's Report, the National Academy of Sciences Food and Nutrition Board, the American Heart Association, the National Cancer Institute, the Inter-Society Commission for the Heart Disease Resources, the American Medical Association, the National Cholesterol Education Program, the American Health Foundation and the General Conference of Nutrition Council recommend a healthful fat intake of 20 to 30 percent of total calories. It is important to practice the principles of temperance in the diet to have a positive impact on the mind.

Mind Affects Body. Paul counseled the Romans: "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God." (Rom 12:1,2, NKJV) These verses indicate that the "renewing of the mind" leads the body to being acceptable unto God. In other words, the condition of the mind affects the body.

White emphasizes the influence of the mind on the body, as well as the body on the mind.¹⁰⁵ The condition of the mind has much to do with the healthy function of the entire physical system.

The Mind a Factor in Sickness. Scripture reads, "A crushed spirit dries up the bones" (Prov 17:22, NIV). The mind can be a significant factor in contributing to sickness or disease. In harmony with the Bible, White holds that:

Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life forces. Remorse for sin

¹⁰⁵ White, *Education*, *ibid.*, 197.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

sometimes undermines the constitution and unbalances the mind.¹⁰⁶

Speaking about the origin of sickness, she points out that:

Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease, the cause of which is wholly imaginary.¹⁰⁷

Several conditions of the mind that can be causes of sickness are listed. They include grief, anxiety, discontent, guilt, remorse, and distrust.¹⁰⁸

Medical science has developed the term “psychosomatic” to express mind-body disease and physical sickness that is the result of an emotional reaction. The field of medicine has discovered that emotional stress may affect the release of certain hormones and stimulate the nervous system in such a way as to put stress on various parts of the body. For example, stress hormones may cause blood vessels to constrict, leading to hypertension and diminished peripheral vascular flow, resulting in cold hands and feet; stress may induce shallow and rapid breathing with bronchial dilation, which causes hyperventilation and tetany; stress results in diversion of the blood supply away from the digestive system, possibly affecting digestive processes; stress induces a state of increased coagulability (clotting) of the blood, which though protective in some circumstances, could have deleterious effects in others; chronic stressful conditions may increase perspiration, leading to unpleasant dampness; stress causes an increase in blood glucose (to serve as a rapid source of energy), which in the diabetically predisposed person may lead to the hastening of the onset or exacerbation of diabetes mellitus, and so forth.

A stressed person may visit the doctor for numerous physical complaints and may suffer from emotional disorders such as anxiety, depression, phobias, cognitive disorders, memory problems, sleep disorders and even psychosis. “Somewhere between 75 and 90 percent of all doctor visits stem from stress.”¹⁰⁹

¹⁰⁶ White, *Testimonies for the Church*, *ibid.*, 5:444.

¹⁰⁷ White, *Counsels on Health*, *ibid.*, 344

¹⁰⁸ White, *The Ministry of Healing*, *ibid.*, 241.

¹⁰⁹ J. Mark, “A Time Out,” *U.S. News & World Report* (11 Dec.1995): 85-97.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

Repeatedly, medical science supports Ellen G. White's contention that the condition of the mind can be a significant factor in human sickness.

Mind Factor in Physical Health. The Bible shows that physical health can result from a good condition of the mind. This concept is found in Prov 14:30 "A sound heart is the life of the flesh" (KJV). Another translation reads: "A tranquil heart is life to the body" (NASB).

In harmony with the Bible, White believes physical health can be gained by changing the state of mind.¹¹⁰ It is not surprising that she says, "Great wisdom is needed by the physicians . . . in order to cure the body through the mind."¹¹¹ The state of the mind is able to build up physical resistance and facilitate recovery from disease.

Several conditions of the mind are important for gaining physical health, including the power of will, courage, hope, faith, sympathy, love, a sense of forgiveness, peace of mind, cheerfulness, and joyfulness.¹¹²

The Power of the Will. Special emphasis is placed on the power of will as an important factor in resisting disease.¹¹³ She says that exercise of the power of the will "would control the imagination, and be a potent means of resisting and overcoming disease of both mind and body."¹¹⁴

Cheerfulness. Prov 17:22 says, "A merry heart does good, like a medicine" (NKJV). This shows the importance of cheerfulness for physical health. Writing about cheerfulness, White says that it will give vigor to the mind and health and vital energy to the body.¹¹⁵ The importance of gratitude and praise are mentioned. "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise."¹¹⁶

In the maintenance of health and the cure of disease, cheerfulness is seen by medical science as an important factor. Norman Cousins, the author of a book entitled *Anatomy of an Illness as Perceived by the Patient*, explained the use of "humor intervention" during his recovery from a serious and painful collagen disease in 1964. He discovered that ten minutes of genuine laughter had an anesthetic effect and would give him at least two hours of pain-free sleep. When the pain-killing effect of the

¹¹⁰ White, *Counsels on Health*, *ibid.*, 249.

¹¹¹ *Ibid.*, 349.

¹¹² White, *The Ministry of Healing*, *ibid.*, 241, 257; *Testimonies for the Church*, *ibid.*, 2:327.

¹¹³ White, *Counsels on Health*, *ibid.*, 94.

¹¹⁴ *Ibid.*,

¹¹⁵ *Ibid.*, 28, 502.

¹¹⁶ White, *The Ministry of Healing*, *ibid.*, 251.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

laughter wore off, he would switch on the motion picture projector and watch the *Candid Camera* television program, and this would lead to another pain-free sleep interval. By end of the eighth day, his sedimentation rate, a blood test that shows the severity of the inflammation, lowered from 112mm/hour to 15mm/hour. He was able to move his thumbs without pain, the gravel-like lumps on his neck and back began to shrink, and he recovered sufficiently to return to his full time job at the *Saturday Review*.¹¹⁷

Studies show that each time a person is happy and has laughed genuinely, the sympathetic nervous system is stimulated, which in turn produces catecholamines. These catecholamines then stimulate the anterior lobe of the pituitary gland to produce endorphins, which are the body's natural opiates that soothe and relax the mind. Endorphins can relieve pain more effectively than morphine. It also elevates the mood and increases the activity of immune cells, such as the Natural Killer cells that destroy tumors and viruses, along with Gamma-interferon (a disease-fighting protein), T cells (important for our immune system), and B cells (which make disease-fighting antibodies). Laughter exercises the lungs and stimulates the circulatory system. It increases the oxygen intake into the lungs and then is distributed by the blood to the cells. Laughter speeds the heart rate, breathing, and circulation, and subsequently the pulse rate and blood pressure will decrease, and the skeletal muscles may then relax.

The twentieth-century lifestyle studies by Drs. Belloc and Breslow from the Department of Public Health, Berkeley, California, reinforce the concept that longevity has a close connection with the happy disposition of people. This study involved 6,928 adult residents of Alameda County, California, and the results showed that those who were generally unhappy had a death rate 57-percent higher than those who were generally very happy.¹¹⁸

Again, we see medical science support White and the Bible, saying that cheerfulness will give vigor to the mind and health and vital energy to the body—and is a good medicine.

¹¹⁷ Norman Cousins, *Anatomy of an Illness as Perceived by the Patient* (New York: Norton, 1979).

¹¹⁸ L. F. Berkman, S. L. Syme. "Social Networks, Host Resistance, and Mortality: A Nine-year Follow Up Study of Alameda County Residents," *American Journal of Epidemiology* 109.2 (1979): 186-204.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

Freedom from Guilt. There are many benefits of freedom from guilt. Peace and love diffuse through the whole being as a vitalizing power. Freedom from guilt also touches the brain, heart, and nerves with healing, serenity, and composure as well as bringing joy in the Holy Spirit.¹¹⁹

The source of a more beneficial condition of the mind can be found in the love of Christ.¹²⁰ “It implants in the soul, joy that nothing earthly can destroy, . . . health-giving, life-giving joy.”¹²¹

Because of the closeness of the body/mind relationship, there is a need for keeping both body and mind in the best possible condition.¹²² Medical science, in fact, suggests the treatment of mind and body at the same time, in the case of psychosomatic and somatopsychic patients, so the recovery will affect the whole person.¹²³

Approaching Spiritual Needs Through the Physical

In view of the fact that man is an integrated being in which each aspect of his being depends on and affects the others, fulfillment of man’s physical needs can be an adjunct for meeting his spiritual needs. This has been God’s method in guiding man. In 1 Kgs 19:1-18, the Bible records the story of Elijah, who ran away from God because of his depression and discouragement. In order to restore his faith, hope, and courage, God fulfilled his physical needs first by giving him enough rest, food, and water (vss. 5-8). After his physical health was restored, the Lord revealed Himself and gave some instructions to him (vs. 9-18).

The Gospels show that Jesus was concerned with man’s physical needs; He spent more time performing miracles of healing than teaching and preaching. In her comments regarding the purpose of these divine healings, White says:

Jesus healed the people of their diseases when they had faith in His power; He helped them in the things which they could see, thus inspiring them with confidence in Him concerning things which they could not see—leading them to believe in His power to forgive sins.¹²⁴

¹¹⁹ Ellen G. White to S, February 24, 1887, and letter 38, 1905, EGWRC.

¹²⁰ White, *The Ministry of Healing*, *ibid.*, 115.

¹²¹ *Ibid.*

¹²² White, *Counsels on Health*, *ibid.*, 543.

¹²³ Bernard Jensen, *The Science and Practice of Iridology*. (Provo: Biworld, 1952), 186.

¹²⁴ Ellen G. White, *Steps to Christ* (Washington: Review and Herald, 1893), 50.

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

This statement is based on the words of Jesus when He healed the man sick with palsy: “ ‘That you may know that the Son of Man has power on earth to forgive sins, . . . rise, take up your bed, and go to your house’ ” (Matt 9:6, NKJV). White states, “The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’ ”¹²⁵

The fulfillment of man’s physical needs as an adjunct for the fulfillment of his spiritual needs was the practice of the apostolic church. When Jesus instructed His disciples to go out, He asked them to heal the sick and preach the gospel (Matt 10:1,7,8). The same practice was followed by Paul and also by Luke, “the beloved physician.” White describes this as follows:

Paul heard of [Luke’s] skill as a physician, and sought him out as one to whom the Lord had entrusted a special work. He secured his co-operation, and for some time Luke accompanied him in his travels from place to place. After a time, Paul left Luke at Philippi, in Macedonia. Here he continued to labor for several years, both as a physician and as a teacher of the gospel. In his work as a physician he ministered to the sick, and then prayed for the healing power of God to rest upon the afflicted ones. Thus the way was opened for the gospel message. Luke’s success as a physician gained for him many opportunities for preaching Christ among the heathen.¹²⁶

It is God’s plan that we shall work as the disciples worked. This includes the ministry to man’s physical need as an adjunct to winning the whole person. “The more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth.”¹²⁷

It would appear that scientific discoveries that speak of the wholeness of man, in the sense that each aspect of man is interdependent, corroborate the teachings of the Bible and Ellen G. White. The mind depends upon the body, and the body depends upon the mind; the mind affects the body, and the body affects the mind. For this reason, the care and treatment of man should work toward healing the whole person. Moreover, the fulfillment of man’s physical needs can be an adjunct to fulfilling his spiritual needs.

¹²⁵ White, *The Ministry of Healing*, *ibid.*, 143

¹²⁶ *Ibid.*, 140, 141.

¹²⁷ White, *Testimonies for the Church*, *ibid.*, 3:210.

KUNTARAF: EMPHASIZING THE WHOLENESS OF MAN

Summary

The Bible and the writings of Ellen G. White, supported by medical science, reveal that man is a wholistic being—indivisible and integrated.

The wholeness of man is expressed in the Bible by the word “soul” (*nephesh* in the Old Testament and *psyche* in the New Testament), and the same word is used in the writings of Ellen G. White. These words point to man as a whole, man as a person, and to man’s life itself. The word *pneuma* in the New Testament can denote man as a whole, and the use of “heart” and “body” in the Old and New Testaments usually expresses the whole man. The wholeness of man expressed by these words includes the completeness of man as a person who has body, mind, and soul, or physical, mental, and spiritual aspects.

Although man consists of several aspects, he is indivisible. The indivisibility of man can be seen in the fact that the absence of one aspect, for example, *ruach*, or life principle, means death. At the same time, the words “soul” and “spirit” in the Bible and the writings of White usually mean man’s mind, or the seat of emotions, including feeling, thinking, and reasoning. These aspects cannot be separated from man himself because they are part of the whole. If he feels, he feels with his whole being. The use of “soul” and “spirit” in this sense shows that man is a unit. He is an indivisible being.

The indivisible man is clearly found in the Bible and the writings of White. Both teach the condition of man before the fall, after the fall, and in restoration. Man as a whole was perfect before the fall. All aspects of man, physical, mental, and spiritual, were totally affected by sin, and the restoration of man is going to take place in the whole man also, without any separation.

The Bible and the writings of White, with corroboration from medical science, also reveal that body and mind are interdependent. Just as “dust from the ground” and the “life principle” are interdependent for man’s existence, body and mind are interdependent in every human being. Moreover, mind and body interact with each other. Our mind will not work properly if we are sick. Improving our diet and physical habits will enable us to think more clearly. On the other hand, emotional stress, worry, or anxiety can produce physical sickness, while proper conditioning of the mind brings better physical health.

Because the Bible and the writings of White teach the wholeness of man, the indivisible man, and the interdependent aspects of man, we need to regard man as a whole in our ministry. Educational institutions should be concerned with man’s physical and spiritual development; and

JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

health institutions should serve man's mental and spiritual needs, as well as his physical needs.

Furthermore, every effort in introducing the gospel to human beings should be centered on the whole man as a physical, mental, and spiritual being. Every program of evangelism should attract man as a whole. The content of evangelistic programs should fulfill the needs of man's physical, mental, and spiritual aspects. Therefore, health programs should be a part of evangelistic efforts. Health programs can even be the opening wedge for gospel evangelism. Health evangelism is a vital program for introducing the gospel to the whole man because man is a wholistic being.

If all church members, workers, and institutions can work together to reach the integrated, indivisible man, we can find unity in the church through an emphasis on the wholeness of man. Since all aspects of the nature of man are united, the church must be united in reaching all aspects of man because we have the same goal, salvation of the whole man as a physical, mental, and spiritual being.

Jonathan Oey Kuntaraf, D.Min, is the Director of the General Conference Sabbath School and Personal Ministries department at the General Conference of Seventh-day Adventists, Silver Spring, MD. Prior to this, he has been a religion professor and Vice President for Academic Affairs of UNAI (the Indonesian Adventist University), adjunct professor of AIAS (Adventist International Institute of Advanced Studies), and Associate Education Director and Church Ministries Director of the Far Eastern Division. **Kathleen H. Liwidjaja-Kuntaraf**, M.D., M.P.H., is the Associate Director of the General Conference Health Ministries department. Prior to this she worked as a physician in Medan Adventist Hospital and Bandung Adventist Hospital, ADRA coordinator for Indonesia, Assistant ADRA Director, and Health Director for the Far Eastern Division. kuntarafj@gc.adventist.org